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FEBRUARY 1, 1957

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

New York's "Lincoln Square" and Fordham University

■ Can the NCC Truly Represent Protestants?

OFFICIAL NAE ORGAN

Readers Say—

Radio-TV Advertising

To the Editor:

A prophet, facing an intolerable situation from which he could visualize no possibility of relief, yielded to the constraint to appeal for divine aid. A similar situation confronts all decent and intelligent people who yearn for some small measure of deliverance from the everworsening inanities of radio and TV advertising in America today.

Can it be that commercial interests look upon us as having become a nation of morons totally lacking in rudimentary discrimination and good taste? Hacks, in the service of advertising agencies, never hesitate to use time-honored classical and even sacred melodies to give wing to their disgusting doggerel in the interest of ever-increasing sales of soups, soaps, beer and cigarettes. One would suppose that such craven souls would avoid looking at themselves in the mirror by requiring their wives to brush their hair and tie their bows before leaving for their daily task of composing repetitious drivel.

Students of the Scriptures may indeed tremble when they contemplate the destiny of artists and announcers whose time is wasted and whose talents are prostituted merely in the interest of greater sales for the benefit of avaricious business concerns. Aghast, one asks, what is this round-the-clock bombardment with exaggerated claims, distortions and outright falsification doing to our standards of public morality and sense of common decency? According to the Divine Word, no liar shall have any part in the kingdom of heaven, but together with the father of lies, all liars are consigned to the torment of the bottomless pit.

But there are a few things we can do as citizens beside imploring the help of a longsuffering God. First of all we might determine what the responsibilities and prerogatives of the Federal Communications Commission are relative to these matters. If this agency is either powerless or unwilling to act, conscientious people in every community must be appealed to in order that some improvement in radio and TV advertising may be secure. Committees of representative citizens could be formed to consider and evaluate the merits of commercials. Broadcasting stations should be apprised as to their findings. The recommendation of such committees should be published in the local press. If such moves prove to be of no avail more non-profit stations must be established and supported by the thinking people of the nation.

ERIC EDWIN PAULSON

Minneapolis, Minn.

FRONT PAGE PHOTO.—George Washington, first President of the United States and "the father of his country." February is the month in which Americans observe the birthdays of both Washington and Lincoln. These two outstanding presidents were men who honored God and who strongly believed that the freedom and welfare of America depend on her respect for God's law. In Washington's Inaugural Address he expressed his "fervent supplications to that Almighty Being Who rules over the universe—Who presides in the councils of the nations—and Whose providential aids supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes; and may enable every instrument, employed in its administration, to execute with success the functions allotted to His charge."

Wise Men Out of Place

To the Editor:

Your December 15 issue carried as a cover picture a well-known, but non-historical scene showing the "Wise men from the east" with at least one shepherd in the locale where Christ was born.

As of course you know, the "Wise Men" came after the birth of our Lord. He was not in the cave with the sheep and cattle; He was then "the young child" and they went "into the house." He was probably at least a year old, maybe older, and Herod had the little children killed "from two years old and under."

The painter of the picture used a painters' license, but why publish a picture showing a non-existent fact? Such a picture is especially misleading to our children.

HENRY P. PORTER

Wolfeboro Falls, N. H.

[EDITOR'S NOTE: Mr. Porter's criticism is a legitimate one. All pictures representing the events surrounding the coming of Christ are purely imaginative. They should, however, not distort the Bible facts.]

Freedom and WGN

To the Editor:

The cancellation of the showing of the "Martin Luther" film on WGN-TV (*Action*, January 15) was a great shock to all freedom-loving Americans; for, by so doing, WGN-TV became a tool for suppression of free speech and for thought control.

R. J. HOMER

Riverdale, Ill.

To the Editor:

WGN-TV has, by cancellation of this program, taken part in flagrant censorship which, if it should continue, could only lead to weakening of our American way of life.

ERWIN M. ROSCHKE

Des Plaines, Ill.

To the Editor:

During Christmas week we in the Chicago area witnessed an example of how a pressure group of bigoted and small-minded people who are afraid of the truth, can undermine the cherished freedoms which we prize. I speak of the banning of the film "Martin Luther" by the WGN station because of the pressure exerted by those mentioned above. Such censorship and violation of the liberties of people is the accepted thing in Spain, Italy and Russia; but it has absolutely no place in this country.

JACK E. JONES

Berwyn, Ill.

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Action

United Evangelical Action

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JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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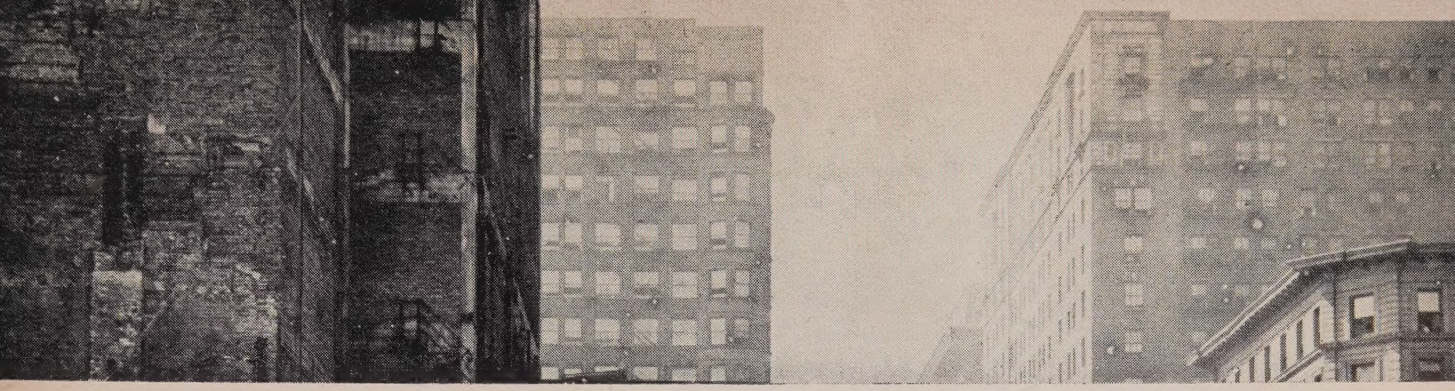

NEW YORK'S "LINCOLN SQUARE" AND FORDHAM UNIVERSITY

By DONALD GILL

Assistant Secretary of Public Affairs, National Association of Evangelicals

FOR SEVERAL months officials of the City of New York have been distributing an attractive, magazine-size publication under the innocent title *"Lincoln Square."* When you first pick up a copy you are not at all impressed that there is something seriously wrong here. In fact, your first impression is apt to be one of approval toward the city and the federal government for their active interest in slum clearance.

You scan the charts and diagrams. You see that this is the sixteenth in a series of projects under the direction of the Mayor's Committe on Slum Clearance, of which the well-known Robert Moses is chairman.

Then from an aerial photo you pick out the Lincoln Square project area, marked with red boundaries. There it is, set squarely in midtown Manhattan, between Central Park and the Hudson River. This is certainly one part of New York that could do with some changes.

Then you come to the section on "proposed development"— and all of a sudden it hits you. New York's number one Roman Catholic university will gain a new superblock campus, with the help of the city and the federal government. It is to be called the Fordham University Downtown School. The location is nine miles from Fordham's main campus.

This downtown campus will include the Schools of Law, Education, Business and Social Service. And, what is also very interesting, these schools will be located immediately adjacent to the magnificent structure which will house the Metropolitan Opera. Also there will be an impressive cultural center, including a museum, library, theater, concert hall and other related facilities on the adjacent site. Another section of the site will be assigned to the development of modern apartments.

By the time your breath returns, you are deep in a study of the statistics included in the report. It is estimated that the average land acquisition cost for the entire project, through condemnation, will be $20.35 per square foot. But Fordham University has bid only $5.00 per square foot for the 303,126 square feet which will comprise the superblock campus. That leaves a difference of approximately $15.35 for each square foot, reckoning up to a total loss of over $4,653,000.00 to be shared by the federal government and the city. On top of this, the Fordham campus will benefit from the permanent closing of 61st Street.

Under Title I of the Housing Act, the federal government will pick up two-thirds of the land acquisition subsidy and the City of New York will pick up the other third. But did the Housing Act contemplate financial assistance to sectarian institutions such as Fordham University, which is sponsored by the Roman Catholic Church, administered by the Jesuits, and is dedicated to teaching many of the tenets of Catholic doctrine?

Is this not a direct violation of constitutional principle? After all, the very first words of the First Amendment to the Constitution state that "Congress shall make no law respecting an establishment of religion . . . ." And if that is not specific enough, the New York State Constitution spells it out in even more detail, "Neither the state nor any sub-division thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught, but the legislature may provide for the transportation of children to and from any school or institution of learning."

Yet in spite of these constitutional provisions, the plan for the project rolls right along in its pre-plotted course. It is just one more example of the old establishment-of-policy-by-precedent maneuver. You know how that works. On a bright, sunny day somebody decides to plant an acorn in a crack in the middle of the street. When it begins to sprout, highway officials are encouraged to protect the sapling on the grounds that it is not interfering with traffic. Inquiring citizens are treated with scorn if they suggest it should be uprooted. Eventually a vociferous group is lauding the shade-benefits of the oak tree, and its scenic beauty is praised. Finally city officials decide that

Shall the United States Government allow slum clearance to become a cloak for sectarian subsidies?

the tree's roots run so deep that it cannot be uprooted, so the city establishes a grassy spot at the base of the tree, and from henceforth and forevermore the traffic is diverted to right and to left.

Perhaps that's closer to the truth than we think!

The more you know about it, the more you are convinced that this is a serious matter of government policy. So you determine to get a firsthand glimpse of the whole affair.

By the time you reach New York you discover that a citizens' group, which aims to overthrow the entire project, has made a rather strong statement on the involvement of the principle of separation of Church and State. You feel a little relieved that somebody has made a public statement on the matter, so you make an appointment to see Harris L. Present, the attorney for the Lincoln Square Citizens' Committee.

After an hour or two with Mr. Present you are convinced of two things: that the citizens' group realizes full well that the constitutional involvement is the only crowbar with which they could hope to upset the whole project, and that the citizens' group has little real interest in the constitutional principle except as it may be a means to that end.

By this time you are anxious to see the site itself. So you take an uptown subway and soon you are at the corner of 60th Street and Columbus Avenue. This is the southeast corner of what will eventually be the Fordham superblock campus. It does not take much looking to convince you that the present living conditions in the area are less than desirable. The picture of it had certainly been true to fact. Soon you are fully convinced that a government pump-priming subsidy for *new housing* would certainly be in the *public* interest.

You make a full tour of the site of the proposed campus and the next-door site of the opera and the cultural center.

Then another factor comes into the picture. A major part of the Fordham superblock is now occupied by the 212th Coast Artillery Armory, owned by the State of New York. At first it had been planned to leave the armory intact. But it would have "crowded" the Fordham campus. So the plan was revised and the armory is now scheduled for demolition and in its place will be an open park area. The State government wil have to assume the cost of building a new armory on Long Island — another government expense directly attributable to the establishment of a sectarian institution on this site.

Then there arises another factor in the site which is of definite interest—St. Matthew's Roman Catholic Church. Plans call for this church, now planted in the middle of a block, to be moved to one of the more prominent corners in the project. St. Matthew's will acquire extra land for a new church, a rectory, a parochial school and a convent to house some 18 nuns who will teach at the parochial school. The parochial school and convent will be complete innovations within the project area! How will these property arrangements be made? It is assumed that the church will sell its present buildings at market value, but will acquire new land at perhaps a quarter of the acquisition cost to government. A direct land acquisition subsidy to the church!

Another point, and an important one, is that sectarian properties are not subject to real estate tax. Thus tax-producing properties are written off the books in favor of non-taxable properties.

But are there any Protestant churches within the site? Just one, the Good Shepherd-Faith Presbyterian Church. This church feels that it could not swing the cost of a new structure, so the Slum Clearance Committee has agreed that the present structure will remain intact. However, the Presbyterian Church will be given oportunity to acquire a small adjacent piece of property. Whether or not a small land acquisition subsidy will be involved in this transaction is not entirely clear, but since the land is to be acquired through the city it is assumed that there will be such a subsidy. Again the constitutional question is raised.

By this time you are wondering whether you feel more sick or irritated. You decide to go directly to the Slum Clearance Committee to find out just why it has chosen to ignore constitutional principle. You talk with one of the lawyers for the Committee, who is on loan from the Corporation Counsel's office, and you get the general feeling that your ears should be boxed for even raising such a question.

The Committee lawyer appeals mainly to three arguments in order to justify the city's action. First he says that nothing is really being given to the university. When you pin it down to a land acquisition subsidy, he ducks and evades the issue and proceeds to his second point—that the land is disposed of by public auction.

Thirdly, he tells you that the government is not doing anything for Fordham that it would not be doing for any private investor. You get the idea that he knows this third one is a phony argument—the subsidy is never for the private benefit of the investor but is in the *public* interest. And the *public* interest cannot be demonstrated in the case of a sectarian institution.

Going back to the public auction argument, you decide to get more information. You locate a man who knows the operations of the Slum Clearance Committee backward and forward, and he agrees with you that there is a constitutional involvement. He knows how the "auction" really works. There is only one bid, since the whole thing has been worked out by prearrangement. In no case has a successful bid been even $1.00 more than the minimum upset bidding price. This is due to the fact that Commissioner Moses rules with an iron hand, and investors who want to bid on property are realistic enough not to waste the time and money which would be involved in trying to buck his wishes.

But even if there were a legitimate auction, it would not answer the constitutional question. Equal opportunity for other institutions, sectarian or non-sectarian, to bid on the property does not justify the subsidy to a sectarian institution if the latter is one successful bidder.

You inquire from various sources as to what position has been taken by the churches in New York. Other than an occasional statement by a minister or an active layman, the churches have not, at least to date, taken any public stand on the issue.

Well, by this time you are deeply interested in the Housing Act and whether or not it contemplated sectarian subsidies. The next stop is a law library where you can take a look at the housing and slum clearance section of the U. S. Code. Particularly you study the wording of the first part of the section which gives the thinking behind the passage of this statute.

After some study you are convinced that the Housing Act provided for a sort of financial pump-priming action whereby the federal government would induce communities to clear away slums and redevelop blighted areas—all in the *public* interest, but not for the special benefit of sectarian institutions. A full study of congressional intent on this score would support your conviction. Here then is a law which has not contemplated any constitutional involvement but which is being used as a basis for granting of land acquisition subsidy in violation of constitutional principle.

Can the whole affair be stopped? Several approaches to the Committee on Slum Clearance have indicated that this committee has no intention of changing the plans for the Lincoln Square project, so as to avoid the

(Continued on page 23)

CAN THE NCC TRULY REPRESENT PROTESTANTISM?

By VERNE P. KAUB

THE NATIONAL Council of Churches of Christ in America speaks frequently, vigorously and loudly on a great variety of subjects. Whether making *ex cathedra* pronouncements or more informal statements through some agency or controlled operation, the NCC always makes it clear that it purports to speak for the "ecumenical church," a united Protestantism, perhaps even for all Christians in America. These extravagant and unsupported claims are made in various ways.

Unsupported Claims

Typical of the use of unverified statistics was the pre-convention press release in late 1952 which stated that the NCC "includes all the major denominations (Southern Baptists and Missouri Synod Lutherans excepted . . ." Actually, more Baptists are outside the NCC than are claimed as members, and non-member Lutherans outnumber the members almost two to one.

Among the most publicized of Council-sponsored inter-church ventures in the politico-social area were the National Study Conference at Delaware, Ohio, in 1942, and the "International Round Table" at Princeton the following year.[1] As was pithily pointed out by the Rev. Claxton Doggett in *Christian Century* for Aug. 22, 1944:

> That the churchmen of Delaware and Princeton supposed their pronouncements to be backed by power of some sort is evident from the language they used. They spoke with authority as though they expected government to give heed . . . . They appeared to believe that they wielded power guaranteed by vast hosts of followers. At Delaware they described themselves as "We the members of the American Churches;" at Princeton they began their document with "The Christian Church believes and declares to the world. . ."

The National Council in our day continues to mislead the world into believing that it speaks for a united Protestantism in America.

When the NCC attempts to support this absurd claim by statistical means it must resort to subterfuge, half truths and evasion, as was noted above in the case of the press release in 1952. Such tactics are not so easily used when anything like a complete showing is presented, as in *Yearbook of American Churches,* annual publication of the NCC.

Three Kinds of Churches

In the 1957 edition of the *Yearbook* a tabulation on Page 272 presents the number of churches, the number of pastors having charges, and the inclusive membership of each of the 30 church bodies claimed as constituents of the NCC. So far as the tabulation is concerned, these 30 church bodies are all of one kind; nor does any hint of anything to the contrary appear anywhere else in the *Yearbook.*

Actually these 30 church bodies fall naturally into three divisions or groups: (1) denominations which are corporate bodies with Episcopal, Methodist or Presbyterial polity, total inclusive membership 22,652,214; (2) organizations of churches which have a Congregational polity, inclusive membership 12,123,372, and (3) Eastern Orthodox Churches, which are not Protestant in any sense of the word, inclusive membership 1,944,000.

Inclusive memberships of the 30 church bodies are shown in Table I, presented in adjoining columns. The grand total of inclusive memberships of claimed Constituent Bodies is 36,719,786, but the inclusive membership of Protestant churches only, the Constituent Bodies in Groups 1 and 2, is nearly 2 million less, or 34,775,586.

A United Protestantism?

Table II, also presented herewith, shows the inclusive membership of Protestant Churches not affiliated with the NCC. All church bodies with inclusive membership of 50,000 or more are listed by name; these are 46 in number. Smaller bodies for which statistics are available number 152, bringing the total of non-affiliated Protestant bodies to 198. Neither this number of Protestant bodies nor the total of inclusive memberships of the non-affiliated bodies, 23,518,879, includes the Christian Scientists, which, in their 3,100 branches, surely number at least a half-million members. This religious body declines to supply membership statistics.

Also omitted from Table II are the Unitarian, Universalist and Old Catholic Churches, and the Ethical Culture Movement, none of which can be designated as Protestant; with the exception of the Old Catholic Churches, none of these can be designated as Christian.

For purposes only of comparison with totals of NCC Constituent Bodies, the inclusive membership of 14 non-affiliated Eastern Orthodox Churches, 442,745, is added to the grand total of non-affiliated Protestant bodies listed in Table II. This addition gives a sum of 23,961,624 as the total of memberships of non-affiliated Protestant and Eastern Orthodox Churches. The grand total of both affiliated and non-affiliated Protestant memberships is 58,294,465. Adding the

(Continued on page 7)

[1] Under the auspices of the Federal Council of Churches, predecessor of the NCC.

STATISTICAL DATA

Showing Comparative Strength of Constituent Bodies in the National Council of Churches and of Non-Constituent Bodies

TABLE I

Constituency of

The National Council of Churches of Christ in the U.S.A.

(Caption above from Page 272 of **1957 Yearbook of American Churches,** published by The National Council, and membership statistics for individual churches from the same book and page.)

Group 1

Constituent Bodies which are corporate

Constituent Bodies	Inclusive Membership
Evangelical and Reformed Church	774,277
Evangelical United Brethren Church	737,489
Evangelical Unity of the Czech-Moravian Brethren in North America	5,276
Friends (Quakers)	
Religious Society of Friends (Philadelphia and Vicinity)	6,859
The Five Years Meeting of Friends	70,245
(Sub-total, Friends)	(77,104)
Lutheran Bodies	
American Evangelical Lutheran Church	21,800
Augustana Evangelical Lutheran Church	529,602
United Lutheran Church	2,175,726
(Sub-total Lutheran Bodies)	(2,727,128)
Methodist Bodies	
African Methodist Episcopal Church	1,166,301
African Methodist Episcopal Zion Church	760,000
Christian Methodist Episcopal Church (Formerly Colored M. E. Church)	392,167
The Methodist Church	9,292,046
(Sub-total, Methodist Bodies)	(11,610,514)
Moravian Church in America	55,524
Presbyterian Bodies	
Presbyterian Church in the U.S.	810,917
Presbyterian Church in the U.S.A.	2,645,745
United Presbyterian Church	244,973
(Sub-total, Presbyterian Bodies)	(3,701,635)
Protestant Episcopal Church	2,757,944
Reformed Church in America	205,323
Total inclusive membership, corporate Constituent Bodies	22,652,214

Group 2

Constituent Bodies which have Congregational Polity

Baptist Bodies	
American Baptist Convention (Formerly Northern Baptist Convention)	1,513,697
National Baptist Convention of America	2,610,774
National Baptist Convention, U.S.A., Inc.	4,557,416
Seventh Day Baptist Conference	6,095
(Sub-total, Baptist Bodies)	(8,687,982)
Church of the Brethren	195,609
Congregational Christian Churches	1,342,045
Disciples of Christ, International Convention	1,897,736
Total inclusive membership, Churches with Congregational Polity	12,123,372
(Sub-total, inclusive membership of Groups 1 and 2)	(34,775,586)

Group 3

Eastern Orthodox Churches

Eastern Orthodox Churches	
Greek Archdiocese of North and South America	1,000,000
Romanian Orthodox Episcopate of America	50,000
Syrian Antiochian Orthodox Church	100,000
The Russian Orthodox Greek Catholic Church of America	750,000
Ukrainian Orthodox Church of America	44,200
(Sub-total, Eastern Orthodox Churches)	(1,944,200)
Grand total, Inclusive Membership of all NCC Constituents	36,719,786

TABLE II

Constituency of

Protestant Churches in America not Constituent Bodies of the NCC

(Membership Statistics are from Pages 251-256 of 1957 Yearbook of American Churches)

Non-Constituent Bodies	Inclusive Membership
Adventist Bodies	
Seventh Day Adventists	277,162
Other Adventist Bodies (4)	35,620
(Sub-total, Adventist Bodies)	(312,782)
Apostolic Overcoming Holy Church of God	75,000
Assemblies of God	400,047
Baptist Bodies	
Southern Baptist Convention	8,467,439
American Baptist Association	286,691
Baptist General Conference of America	54,000
Conservative Baptist Association of America	250,000
Free Will Baptists	159,831
General Association of Regular Baptists	124,039
General Baptists	53,893
National Baptist Evangelical Life and Soul Saving Assembly of the U. S. A.	57,674
National Primitive Baptist Convention of the U.S.A.	80,000
North American Baptist Association	251,062
Primitive Baptists	72,000
United Baptists	63,641
United Free Will Baptist Church	100,000
Other Baptist Bodies (10)	83,845
(Sub-total, Baptist Bodies)	(10,105,115)
Christ Unity Science Church	1,581,286
Christian and Missionary Alliance	57,109
Churches of God	
Church of God (Cleveland, Tenn.)	142,668
Church of God (Anderson, Indiana)	123,523
The Church of God	70,941
Other Church of God Bodies (5)	45,643
(Sub-total, Churches of God)	(382,775)
Church of God in Christ	343,928
Church of the Nazarene	270,576
Churches of Christ	1,600,000
Evangelical Mission Covenant Church of America	53,388
Federated Churches	88,411
Independent Fundamental Churches of America	65,000
International Church of the Foursquare Gospel	94,571
Jehovah's Witnesses	187,120
Church of Jesus Christ of Latter Day Saints	1,230,021
Reorganized Church of Jesus Christ of Latter Day Saints	137,856
Lutheran Bodies	
Lutheran Church, Missouri Synod	2,004,110
Evangelical Lutheran Joint Synod of Wisconsin and Other States	328,969
American Lutheran Church	836,485
Evangelical Lutheran Church	940,580
Lutheran Free Church	72,135
United Evangelical Lutheran Church	54,098
Other Lutheran Bodies (10)	96,088
(Sub-total, Lutheran Bodies	(4,332,465)
Mennonite Bodies	
Mennonite Church	70,283
Other Mennonite Bodies (15)	98,341
(Sub-total, Mennonite Bodies	(168,624)
Methodist Bodies	
Free Methodist Church of N. A.	51,437
Other Methodist Bodies (17)	122,109
(Sub-total, Methodist Bodies)	(173,546)
Pentecostal Assemblies	
Pentecostal Assemblies of the World, Inc.	60,000
Pentecostal Church of God of America	60,000
United Pentecostal Church	125,000
Other Pentecostal Bodies (6)	74,776
(Sub-total, Pentecostal Bodies)	(319,776)
Presbyterian Bodies	
Cumberland Presbyterian Church	84,990
Other Presbyterian Bodies (6)	74,061
(Sub-total, Presbyterian Bodies)	(159,051)
Reformed Bodies	
Christian Reformed Church	204,621
Other Reformed Bodies (3)	16,793
(Sub-total, Reformed Bodies)	(221,414)
International General Assembly of Spiritualists	163,000
Salvation Army	249,641
Other Protestant Bodies (76)	746,377
Grand total, Members of Protestant Churches not Constituent Bodies of NCC (198)	23,518,879
Non-Affiliated Eastern Orthodox Churches (14)	(442,745)
(Total Inclusive Membership, Protestant Churches not NCC Constituents, and Eastern Orthodox Churches) (212)	(23,961,624)

memberships of both affiliated and non-affiliated Eastern Orthodox Churches, the total of Protestant and Eastern Orthodox church memberships is found to be 60,681,410.

On the basis of these totals of inclusive memberships of both Protestant and Eastern Orthodox Churches it appears that the NCC claims 60.5 per cent of the total as members of Constituent Bodies. When the Eastern Orthodox Churches are omitted from the computations, the number of Protestants claimed as members of Constituent Bodies drops to less than 60 per cent, a substantial majority, it is true, but far from a showing which would warrant a claim that NCC speaks for a United Protestantism.

For Whom Does NCC Speak?

Considering now the claim of NCC to the right to speak for all members of all bodies claimed as constituents, it is held by thousands of protesting Christians that the NCC has no right whatever to speak for them, and in fact only a shadowy and extremely shoddy right to speak for more than a small minority of American Protestants.

In the case of corporate church bodies, with Episcopal, Methodist or Presbyterial polity or some modification of one of these forms, the church has authority in theological matters; the governing body has the right to say what the position of the church is, and members may be required to accept the church decision as a requirement for admission to membership.

Conceivably, then, officials of the church, or its governing body, may from time to time give interpretations of the church position, which also is that of the members, or relate that theological position to matters secular, and announce, "This is the position of the Church."

Surely it is not out of line to raise the question at this point as to whether or not a church body has ethical or moral right to state that, on the basis of claimed relationship between theological positions of the church and a controversial political matter, the church and its membership must favor or oppose the measure. For of course the officials making such a statement know that, as regards the church membership, such a statement is not and cannot be true.

The Congregational Bodies

In the case of churches having Congregational polity the issues involved are no more than loose federations of local churches on regional, state or national levels. Each and every local church of the Congregational Christian Churches, for example, is a wholly self-governing unit, holding title to any church property it has acquired by purchase or in any other manner, and with authority to fix conditions of membership and choose its own minister and other staff members.

Though the local church usually leaves this matter to the district association with which it is affiliated, it may, if it chooses, ordain the person chosen to serve as minister. In short, the local Congregational Christian Church is a complete and wholly independent ecclesiastical unit. The fact is revealed in part by the official title of the church body, Congregational Christian *Churches*. No organization other than a local church is a Congregational Christian *Church*.

It follows that no Congregational Christian Church actually is a member of, constituent of, or in any way affiliated with the NCC, which is an organization of church denominations. The General Council of Congregational Christian Churches joined the NCC through some loophole or supposed loophole in the constitution of the NCC, but no action of this kind on the part of the General Council could be binding on the local churches.

Since the local churches of the Congregational Christian Churches are not legally constituents of the NCC, the members cannot be considered as part of the constituency of the NCC, and in pretending that the membership of these churches is part of its constituency, the NCC is committing a fraud upon the public.

The same situation exists as regards Baptist Churches (of which four bodies are listed by the NCC as Constituents), Church of the Brethren and the International Convention, Disciples of Christ, a total of seven church bodies improperly and fraudulently claimed as NCC constituents. One of the authorities for the statement that these seven church bodies are governed by Congregational polity is the *Handbook of Denominations in the United States*, by Frank S. Mead, Abingdon Press, 1951.

Total inclusive membership of the seven church bodies is 12,123,372. The NCC has no more right to speak for the members of these churches than it has a right to speak for any of the nearly 24 million members of Protestant churches shown in Table II which are not and refuse to be enrolled as NCC Constituents.

How About the 22,000,000?

It then "boils down" to this: the NCC has some shadowy right, though no ethical or moral right, to speak for 22,652,214 members of 18 corporate church bodies listed in Group I of Table I. And these 22 million members of corporate NCC constituents are less than 39 per cent of the total number of American Protestants, which is 58,294,465.

The NCC's flimsy claim to the right to speak for these 22 million Protestants is shown by the open revolt which has existed for years among the memberships of these churches and is growing by leaps and bounds. Not only are members withdrawing from these churches, joining other churches or founding new independent churches, but hundreds of local churches have withdrawn from church bodies which have leadership willing to be dominated by NCC. In the case of Presbyterian and other churches not having Congregational polity, the withdrawals have been at the expense of lost church properties, but the gallant members have thought the sacrifice worth while.

"Seceding" Baptist Churches have founded the General Association of Regular Baptist Churches and the Conservative Baptist Association of America; the Conservative Congregational Christian Conference is made up of churches withdrawing from the fellowship of the Congregational Christian Churches, and former Constituents of Presbyterian Church in the USA make up the Orthodox Presbyterian Church and Bible Presbyterian Church.

Many congregations of Methodist, Presbyterian, Evangelical and United Brethren Churches have joined National Association of Evangelicals and while retaining nominal membership in NCC constituent bodies, are engaging actively in campaigns against the policies and programs of the NCC.

Concerning the general feeling of unrest in NCC Constituent Churches, Dr. Bob Shuler, retired after practically a lifetime in the pulpit of Trinity Methodist Church, Los Angeles, wrote in the January, 1957, issue of *The Methodist Challenge* (Volume XXV, No. 8) of which he is editor:

> There is a disturbing stirring within the major churches which make up the millions that are supposed to constitute and support the National Council of Churches . . . . Many of these millions declare that they never have joined the National Council, but have been shanghaied by the denominations to which they belong and without their consent. They say that they never have had a chance to vote on whether or not they and even their church should be in the National Council. I know personally that this is true of The Methodist Church. I understand that it is true of all the major denominations.

In several of the denominations the "rebellion" of the laymen is evidenced by organizational efforts. The Committee for the Preservation of Metho-

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WE NEED MEN AFLAME!

By LEONARD RAVENHILL
British Evangelist

NO MAN ever knew man like the Son of Man. In His pre-existent glory which He had with the Father before the world was, He witnessed man's generation, de-generation and re-generation. He saw Calvary before there was a Calvary. He heard the Father pledge that the seed of the woman should bruise the head of the serpent. For this cause He laid His glory aside and wrapped Him in our clay. The hand that flung stars into space became the dimpled little hand clutching a mother's breast. Here is the mystery of the ages—that Deity took on humanity.

It was foreordained that the seed of Adam's sin, the last Adam can remove. Jesus came to purchase for us the Gospel. The Church is here to declare that Gospel.

Having laid down His life and being raised again by the Holy Spirit, Jesus Christ gave a parting commission to His disciples, "Go!" and an immediate command, "Tarry!"

Why tarry?

Some of these men were eye witnesses of His majesty. The snows of Mt. Hermon looked gray beside His effulgence. Could they not go in the emotion of that fantastic transfiguration? No.

Many of these men were of outstanding personality and unquestionable courage. Were they not self sufficient? No.

We speak of casting out demons as a sign of apostolic power. They cast out demons and opened the eyes of the blind years before Pentecost. Miracle workers? Yes, but they could not go yet.

These men were possibly three years in Christ's college of practical evangelism, but they were told to tarry.

They were Jews, well versed in the Law, with good background and a claim to Old Testament "Apostolic Succession," but they must tarry.

More than one of them was movingly eloquent, but the command had no exceptions—Tarry!

Some stood at the Cross, saw the darkness, felt the quaking earth, yet they must tarry.

Others peered with shivering flesh at the wonder of the empty tomb, and at the sight of the shining one who told what had happened, but still they must tarry.

One had pledged every beat of his heart and a death covenant with his Lord. He broke it, was restored and now ready to show his loyalty, but he must tarry.

What does all this add up to? Let me ask these piercing questions. Who really has a right to preach? Who has the right to say who has the right to preach? The Master alone can say. He says *Tarry!* Where? In the place of prayer. Why? *Until ye be endued with power from on high!*

This I unblushingly declare is the measuring line for preachers. Here we are weighed in the balances—and found wanting. Here we get the mitred brow. The mitred hat of the bishops is in memory of the cloven tongue that initiated the first pentecostal preachers. The yard of cloth they wear as an apron is in remembrance of One who girded Himself with a towel.

We have no quarrel with learning as provided by the schools. Let it not however, be confused with wisdom which is from above. The degree of spirituality makes possible the degree of communication which the Spirit can bring to one. Spiritual things are spiritually, not psychologically discerned. The shattering and revolutionary truth is that no man has the right to preach until endued.

"I have ordained you," said Jesus to these men. Yet these carefully selected men, Christ-ordained, Christ-trained, Christ-blest, were not allowed to go to earth's needy millions with the Gospel until the Spirit that descended upon Him like a dove had settled upon them in fury—as a rushing mighty wind, and in fire to purge.

This first company of men warmed in the upper room were to be witnesses. Not all the believers were filled with the Spirit. Our Lord was seen of five hundred brethren at once, yet only about one hundred and twenty were filled in that upper room manifestation. Where were the other three hundred and eighty? Too busy to tarry? Too satisfied that they were among the elect? Too afraid of the obligations of discipleship? Too snug because their names were written in the Book of Life? Whatever the reason, they missed the fiery baptism, missed that sin-cleansing, self cancelling operation of the Spirit—missed a ministry, a mission, and a prophet's reward.

Today the Church is slipping. We need men aflame. Art can produce masters in this age as in any other. Master musicians have given us marvelous gems. But the glory of the artist is soon equalled or indeed superseded. Spiritual majesty is the need of the hour.

Morally in England, we are back again to at least where we were in Wesley's day. Blessed John Wesley of the burning heart! Wesley lived in a great day of great men. There was Addison, who brought a charm, beauty and delicacy hitherto unknown in English literature. Handel then wrote his immortal "Messiah." Burke was the Shakespeare of English orators. Reynolds and Gainsborough were sought as master painters. Dr. Johnson was a lovable and honorable literary figure, Hogarth the best historian. Swift was there with his irony, Defoe with his new realism—Pope, Gray, Cowper, Sheridan and Goldsmith.

Adam Smith was there with a new philosophy, John Howard with a new philanthrophy, but John Wesley was there with a new heart, a new vision, a new spirit, a new abandonment. When John Wesley was born again, England was born anew. Macaulay said that Southey's *Life of Wesley* was defective, yet that it contained the only popular account of a mighty moral revolution. For forty years this delicate English clergyman contested three kingdoms in the cause of Christ, paying more to the nation's turnpikes than any other man who ever rode a beast. His yearly trip was some eight thousand miles over flounderous roads infested with callous highwaymen.

Wesley set out to rouse England from its slumber of death, and he did it. The three great words of his message were—God, Sin, Christ. Plucked from a burning house himself, he never lost sight of a burning hell. He was not morbid. Indeed, Alexander Knox says of him, "His countenance as well

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Action Editorial

James DeForest Murch

Come, Spirit of God!

▪ THE CHURCH IN AMERICA stands in need of an overwhelming endowment of the Spirit of God.

In these crucial times we need to be stirred as we have never been stirred before. We need power we have never experienced before. We need a holy boldness the world has never witnessed before.

The Holy Spirit is the manifest personality of God and the effectual working of God in the life of His Church. He is God abiding, God illuminating, God empowering, God guiding and comforting His children in today's world.

The Holy Spirit is the eternal God in action. He was pre-existent—lived before the world was. He was Ambassador to prophets, priests and kings, as special occasions demanded, from Creation to Pentecost. At Pentecost He came to be the blessed portion of all men in whom God is well-pleased.

Today He works powerfully and effectively through the Church in proportion to the commitment and the faith of its born-again members. He enables us to do the "greater works" Christ promised in John 14:12 and which Paul mentioned in I Corinthians 12 and 13. In all His work, He does not exalt Himself, but rather Christ. He has no message but Christ's. He has no purpose but the salvation of men and the glorification of God.

We need to stop acting as though God were dead. We need to begin demonstrating that God is here now—in Christ—through the Holy Spirit. When we do, thousands of lukewarm, devitalized, dead or dying churches throughout America will take on new life and the world will again be "turned upside down" for God..

A mere handful of people did it after Pentecost. What could 10,000,000 spirit-filled evangelicals do today?

Red China and the NCC

▪ WE CANNOT UNDERSTAND the persistent attitude of the National Council of Churches in the Red China situation. Council leaders have been mildly disturbed by the slaying of 25,000 Hungarians by the Communist oligarchy. But they are completely blind and unconcerned about a government that has killed 200,000 Christians in China and closed the door to Christian missionaries.* In fact, they are using their considerable talents in the field of international relations to bring about the admission of Communist China to the United Nations.

Fifteen study groups of the NCC's divisions of Home Missions and Christian Life, incited by a stirring address by Dr. John A. Mackay of Princeton, recently asked that a delegation of churchmen be sent to China this summer. If this is done it will be a bold affront to the convictions of millions of Protestants in the Council's constituent churches.

Dr. Quentin K. Y. Yuang, former bishop of the Yun Kwei Diocese of the Holy Catholic Church in China, in a recent address in Grace Episcopal Church, Providence, R. I., vigorously opposed the NCC proposal.

Bishop Huang charged that the Chinese Church today is a "show window Church controlled by party members." He said nothing could be accomplished by a visit of US Protestant leaders to China to reestablish relations between Christians of the two countries.

He said the US churchmen would go "only where allowed" and Chinese churchmen who are not Communist party members "would have to speak to the visitors through Commie interpreters."

"They would have no freedom to talk at all. Freedom of religion in China today is a joke," the bishop said.

Bishop Huang was offered the post of head of "the Church and different religions" in southwest China by the Communists "with authority over life and death." The offer was made after he had spent seventy-nine days in prison at Kunming. The Communists wanted him to work for them in administering their land reform and indoctrinating church members. He asked time to consider, and then escaped through a series of miracles.

Bishop Huang was elected the first bishop of Yun Kwei in 1947. Since escaping from China in 1951 he has made his home in Washington, D. C., and is working with Chinese people there and in Baltimore, helping them understand Christian democracy in America and, if possible, enlisting them under the banner of Christ to build a foundation for the Church of tomorrow in China.

We commend the inspiring example of Bishop Huang to Dr. Mackay and his associates in the National Council.

Freedom and WGN

▪ THE RECENT SUPPRESSION of the film, "Martin Luther," by Station WGN-TV, Chicago because of Roman Catholic pressures, marks a new low in radio-television religious policy (*Action,* January 15). It is subversive of American freedom and must be dealt with accordingly.

Not only did the radio station cancel its agreement to show the film but it refused to discuss its action with competent representative Protestant bodies which had made protests. Mr. Ward L. Quaal, general manager of WGN-TV, has shown a thoroughly contemptuous attitude toward the overwhelming protest received from the station's viewers, admittedly the largest in history.

Most certainly this incident has become a national issue. We therefore enthusiastically associate ourselves with Protestants and Other Americans United in their request to the House Committee on Un-American Activities and the Federal Communications Commission for an investigation of the banning of the film. We note with approval similar action by the executive board of the Midwest Region, National Association of Evangelicals. The NAE Office of Public Affairs in Washington is taking an active part in the proceedings.

If Station WGN, Chicago and the Roman Catholic hierarchy of that city get away with this, it will not be long until there will be no freedom of the airwaves in America.

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* We strongly recommend to those who are interested in further well-authenticated facts about Communist China, Rev. Harold H. Martinson's recent book, *Red Dragon Over China,* published by the Augsburg Publishing House.

When Is Religion Not Religion?

A ruling of the District Tax Court here in Washington has caused considerable discussion by churchmen. The court ruled that the Washington Ethical Society was not a religious group within the meaning of the tax laws.

Leaders of the Society have claimed that it is a religion which leaves its followers free to formulate their own views on the nature of God, prayer, immortality and other doctrinal points.

The Tax Court gave an opinion, however, that the society "is opposed to the belief in and worship of any personal god or supreme being or beings." Thus the Court ruled that the organization was removed from the tax-exempt category accorded to religious bodies.

A legal commentary carried by the *Washington Star* stated:

"There is no trouble in regard to the traditional religions which are incorporated into orthodox churches and conduct religious worship and services in the accepted sense. The tax-exempt status also has been applied to cases covering faiths quite different from Christianity, such as Buddhism and Hinduism, which recognize many gods.

"Difficulty arises though in regard to the fringe groups whose beliefs are so both formulated and carried out in such unorthodox ways that they bear little resemblance to what most people think of as religious ones. In cases of this kind the legal approach is to look at the spirit and intention of the members of the organization rather than concentrate solely on the contents of their beliefs."

Hopeful on Colombia

Evangelical mission leaders have refused to give up hope that the Colombian government will take measures to halt the persecution of the Protestant minority there. Now comes word that the Colombian government has assured that the problem would be worked out to a "satisfactory solution."

It is probably too much to hope that the Colombian government will suddenly adopt a full-fledged policy of religious freedom. Their policy would probably be more in line with the Roman Church concept of religious tolerance.

Unusually significant in the Colombian picture is the fact that in recent weeks diplomatic representatives of three governments—Britain, Canada and the United States have protested the abridgement of rights of their citizens. The United States action was strengthened by a tremendous volume of mail from evangelicals throughout the U. S. This mail response was precipitated when the NAE released certain facts on Colombia to the evangelical constituency through its regional offices.

At the same time almost 70 senators and numerous other members of Congress have asked the State Department for an explanation of the situation in Colombia.

Meanwhile the economic situation in Colombia has become so critical that

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it could hardly survive without the economic assistance of the United States. Representatives of Colombia in Washington have feared the religious situation may be taken to the floor of Congress with a view to cutting off all such aid.

Why a Vatican Envoy?

"President Eisenhower is being urged by some of his intelligence chiefs to resume at least informal relations with the Vatican," according to Constantine Brown, a Washington columnist. Mr. Brown followed up with an argument that there is "no valid political reason" why the USA should not have a representative at the Vatican when we have full-fledged embassies behind the iron curtain.

A White House spokesman stated that he had no knowledge of any approaches to the President by intelligence advisers asking for the establishment of relations with the Vatican.

Mr. Brown, in his syndicated column, evidenced his concern that we accept "insulting" actions against our diplomatic representatives behind the iron curtain, in the interest of maintaining our "listening posts" there, but we do not have even an informal representative at the Holy See. He maintains that the Vatican is one of the most important places in the world for the USA to have a listening post.

"The Vatican probably has the most widespread and effective network of political and economic intelligence in the world," according to Mr. Brown. In addition to this Brown points out that on more than one occasion the Vatican has been known to possess valuable strategic military information.

But, two very important considerations are not confronted. The first is that the Vatican only has to cross the street to get to our American embassy in Rome. There is no function which an Ambassador to the Vatican could have that our embassy in Rome cannot now have as far as gathering information is concerned. In this connection there is no reason to believe that the Vatican would give us all the information that we wanted, but there is evidence from past experience that it will take information about the United States perhaps even to use it against US interests. Without a doubt this relationship would greatly benefit the Vatican; much more so than it would ever benefit our Nation.

Mr. Brown appeals to the valiant service rendered by Myron Taylor, as personal envoy of the President, as the reason for having another representative. Research into this matter when Mr. Taylor was withdrawn indicated that absolutely nothing was accomplished by Mr. Taylor's presence in the Vatican that benefited our Nation.

Mr. Brown's final appeal is that the Vatican and the USA should be formally bound together in their fight against world communism. He terms it a "life and death struggle between believers, regardless of creed, and atheists." Then he adds, "It is no longer of any real consequence whether individuals are Protestants, Hebrews, Moslems or Catholics, provided they are not atheists."

We are certain that Catholics would never agree to this because they would place their religion far above everything else and evangelicals would certainly do the same. Certainly we must all band ourselves in the fight against communism, but that does not mean that we should abandon the tenets of our faith, nor that we should endanger the constitutional guarantees of our own Nation. Evangelicals are convinced that a strong evangelical faith in God through the Lord Jesus Christ is the very best means we have of opposing communism.

Evangelical Protestants across our nation may soon have to band together to put up staunch opposition to this attempted violation of the separation of church and state. A tiny nation of less than 1,000 inhabitants would, at most merit a vice-consul. But the demand is for an Ambassador—to a great world religion, to procure for the Roman Church that which our government has never yet given to any religion.

Last Chance

Ministers are facing their last chance to choose coverage under the Social Security program, which provides retirement, death and disability benefits. The final date for making the choice is April 15, 1957. The only ministers not facing this deadline are those who have entered the ministry since January 1, 1955. The deadline is set at two years from the April 15 following the date when they entered upon their ministry.

POAU Annual Meet

In Los Angeles, for the first time in the history of Protestants and Other American United its annual national conference on Church and State will be held on the Pacific Coast. Meetings in the First Baptist Church February 4 and 5.

Dr. Clyde W. Taylor, Dr. Frank H. Yost, Dean Glenn L. Archer and Rev. C. Stanley Lowell will be day session speakers. Bishop Gerald H. Kennedy and Paul Blanshard will address the great evening mass meetings. Dr. Roy L. Laurin, president of Los Angeles POAU, is in charge of local arrangements.

Evangelical Newsfront

RNS AND E/P REPORTS

united action

Billy Graham Headlines NAE Buffalo Convention

BUFFALO, N. Y.—The fifteenth annual convention of the National Association of Evangelicals, an organization representing with its affiliates over ten million Protestants, will be held at the Statler Hotel here, April 2 through 4. Called the "evangelical convention of conventions" because of its representative character, the conclave will feature the coming together of evangelical leaders of America under the theme "Demonstrating Oneness in Christ." Evangelist Billy Graham will be the headline speaker this year.

The convention will last a full three days and will be preceded by a number of important business sessions of NAE affiliates.

During the convention all aspects of Christian activity will be considered. Reports will be given on missions—home and foreign, evangelism, Sunday School work, youth activity, religious broadcasting, women's activities, chaplaincy work and other phases of endeavor. Daily devotional services are planned. Included in the schedule is the regular annual business session of the NAE under the leadership of Dr. Paul P. Petticord, president, during which the year will be reviewed and election of officers and the Board of Administration will take place.

Representatives from churches, denominations, associations and other organizations associated in the NAE will be present at the convention. An invitation is being extended by the NAE to interest persons to attend.

Ministerial Fellowships Seeking NAE Affiliation

CHICAGO.—Latest of a number of ministerial associations in the Midwest Region to request organizational affiliation with the National Association of Evangelicals is the 150-member Greater Chicago Evangelical Ministers Fellowship which meets monthly at the Christian Businessmen's Victory Center in the Chicago Loop.

President of the Fellowship, which has been meeting regularly for a number of years, is the Rev. Ray Schulenberg, pastor of the Beverley Emmanuel Baptist Church of Chicago; Rev. Arthur D. Zahniser, pastor of First Free Methodist Church of Evanston, is vice-president. Rev. Harold DeVries, pastor of Winnetka Bible Church, is secretary-treasurer. Members of the Executive Committee include in addition to the officers, Rev. Carl Frack, Rev. Alex Koval, Rev. Harold Larson and Dr. Alan Redpath.

The first action of the Fellowship under its new affiliation was to send a protest to the Commissioners of the Chicago Park District protesting the consideration of the placing of a statue (proposed gift of a Roman Catholic layman) of the "smiling Christ" in a Chicago park as a "violation of the American Constitutional principle of separation of Church and State." The Chicago Park Commissioners not only turned down the proposed statue but stated "the Board will make permanent a policy of declining religious statues for Park property."

The recently re-organized St. Joseph's County Evangelical Ministers' Fellowship (South Bend, Indiana) and the newly-formed Danville, Ill., Evangelical Ministers Fellowship are also in the process of acquiring full NAE fellowship status, according to Rev. Charles J. Anderson, executive director of the Midwest Region.

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CBMC HAS FIVE NEW DIRECTORS—George Momme of Phoenix, Ariz., vice-president of Lionell Mayell Building Enterprises; George T. Willey of Baltimore, Md., vice-president of the Glenn L. Martin Co.; and Louis Christensen of Orlando, Fla., superintendent of the Johnson Electric Co. Standing: James E. Coville of New York, vice-president of the John Adams Henry Co.; and Harry R. Smith of San Francisco, Cal., vice-president of the Bank of America.

UEA CORRESPONDENCE

NAE Appeals for Aid To Hungarian Refugees

NEW YORK.—Evangelicals have been asked to exercise Christian love by giving to Hungarian refugee relief through the channel of the World Relief Commission of the National Association of Evangelicals. The Commission recently issued an urgent appeal for clothing and funds to aid distressed Hungarians who have fled their homeland in the wake of Red terror. Stressing the fact that one out of every four Hungarian refugees is Protestant and that many are Evangelicals, Director Wendell L. Rockey stated: "It is our duty and responsibility as Christians to help these people." The Commission has evangelical representatives in Austria to distribute relief shipments.

The World Relief Commission has been, since its inception in 1945, a channel for the provision of true Christian relief to displaced and refugee peoples. Distribution of food and clothing is always accompanied by the Gospel message in printed form. In a recent report Director Wendell Rockey noted: "This quarter we will ship 49,226 pounds of good clean used clothing and 329,170 pounds of government surplus foods. In spite of reports to the contrary, there is still an urgent need for Christian relief throughout this world today."

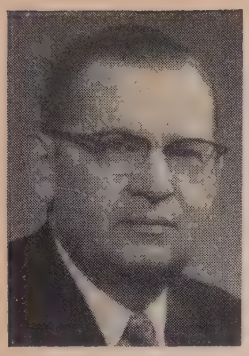
Ford Scores Red China Visit By NCC Churchmen

WHEATON, Ill. — Dr. George L. Ford, of the National Association of Evangelicals, has deplored a resolution of a commission of the National Council of Churches asking the State Department to redetermine its policy on travel of American citizens to communist China.

"Attempts by American churchmen to visit a communist-dominated and controlled church are to be deplored," Dr. Ford stated. "Any such visit would be highly circumscribed by the Red China government thus preventing a realistic view of the church. Contact would be established, not with the true uncompromising Christians of China, but with those liberal churchmen who have sold out to the communist regime. It would be detrimental to the cause of religious liberty which the free world represents."

The resolution of the commission of the National Council was a direct challenge to present government policy which invalidates American passports for travel to China. Washington officialdom has evidenced considerable concern over this move of the National Council.

The effect of such a visit by American churchmen is regarded as harmful to the cause of the true Church in



FROM THE EXECUTIVE

Director's Desk

The failure of the Russian propaganda offensive as evidenced in Hungary and Poland and the growing unrest in other satellites has increased rather than lessened the threat of imminent global war. Our own military leaders fear that a new desperation behind the iron curtain may result in sneak attacks at any moment, for red leaders now realize that their only hope for world conquest is by military force.

The Soviet is well prepared for such a move. General Alfred M. Gruenther speaking at a meeting which I attended just one week following his retirement as Supreme Allied Commander in Europe pointed out that the free world is superior to the Soviet only in long range bombers and surface ships, and that advantage may not continue. Russia has the largest land army in the world with 175 divisions, more than 20,000 airplanes which are constantly being improved and over 400 submarines.

To understand the significance of the red submarine fleet, it should be recalled that at the beginning of World War II Germany had less than seventy-five and the total submarine strength of the free world is now less than eighty. The bombardment of American coastal cities with submarine based atomic weapons is militarily possible any day.

The seemingly insoluble dilemmas facing the world today clearly show that hope lies not in military strength or diplomatic maneuvering alone. The real answer is spiritual and the primary need is revival. We must seek the face of God. We must personally apply II Chronicles 7:14, "If my people, who are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and *will heal their land.*"

But even the healing of our land which may stay the devastation of war is not the deepest motive for revival. More important is that we may see the will of God done in our own lives and lost souls brought to Christ through the ministry of a revived church.

Realizing the imperativeness of revival, the National Association of Evangelicals in preparation for the World Day of Prayer, March 8, has chosen II Chronicles 7:14 as the theme text. Bible-centered worship material built around this verse and emphasizing the need of humility, intercession, worship and repentance on the part of God's people may be obtained by writing to the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. Worship material booklets and advertising posters will be supplied in any quantity desired without cost, but a free will offering for the NAE's evangelical advertising program is requested where the material is used.

GEORGE L. FORD

Executive Director, National Association of Evangelicals

China and advantageous to the propaganda interests of the nation which hopes soon to gain international recognition by being admitted to the United Nations.

Denominations

Evangelical Free Church In Sunday School Confab

MINNEAPOLIS, Minn.—"Building Today for Tomorrow's World" will be the theme of the Annual Sunday School Leadership Conference of the Evangelical Free Church of America to be held at Boone, Iowa, February 27 and 28.

The speakers and workshop leaders will be: Dr. Arnold T. Olson, Minneapolis, president, Evangelical Free Church of America; Dr. Henrietta Mears, Glendale, Calif., editor, Gospel Light Press; Dr. H. W. Erickson, Rockford, Ill., past president, National Sunday School Association; Rev. Henry Jacobsen, Chicago, Ill., editor of Adult Material, Scripture Press; Rev. D. K. Reisinger, Wheaton, Ill., president, Evangelical Teacher Training Association; Mrs. Pearl Palmer, Iowa City, Iowa, Sunday School secretary, Central District; Mr. Norman Voth, Lincoln, Nebr., Back to the Bible Broadcast; Mr. Wiliam Gregg, Jr., Mound, Minn., vice-president, Gospel Light Press.

Workshops and discussion periods will highlight the daytime sessions with rallies scheduled for both Wednesday and Thursday evenings. Rev. C. C. Larson is executive secretary of the Sunday school work for the denomination.

Covenant Leaders Will Rethink Home Missions

DES MOINES, Ia.—"Rethinking Covenant Home Missions" will be the theme of the Midwinter Conference of Evangelical Mission Covenant Church of America, which will convene at the First Covenant Church, Des Moines, Iowa, February 19-24. Rev. Ralph L. Erickson will be the host pastor.

Featured speakers at this conference will include: Dr. Paul S. Rees, pastor of the First Covenant Church, Minneapolis, Minnesota, and Rev. Philip S. Dybvig, Secretary of Home Missions of the Evangelical Lutheran Church. The daily Bible studies will be led by Rev. Wesley W. Nelson, pastor of the Mission Covenant Church, Oakland, California.

Public Affairs

Supreme Court Bars RC School Bus Rides

PITTSBURGH, Pa. —(RNS)— The State Supreme Court ruled here that parochial school students may not ride on public school buses.

It affirmed an earlier decision by Judge T. M. Marshall of the Allegheny County Court which held that school officials of Robinson Township in that county have been improperly spending taxpayers' money in permitting non-public school pupils to ride in public school buses.

Judge Marshall's decision was appealed to the high court by proponents of Free Rides for Parochial Students.

The Robinson Township case arose when a group of taxpayers there questioned a practice by which public school bus drivers picked up students of Holy Trinity (Roman Catholic) parish and carried them as far as the public school.

The complainants contended this extra load cost tax money and violated a provision in the state constitution which says "no money raised for the support of the public schools of the commonwealth shall be appropriated to or used for the support of any sectarian school."

Parents of the parochial school students maintained that the transportation cost taxpayers nothing since the buses halted at scheduled stops. They further contended that taxpayers actually saved money through the children's attendance at parochial schools.

Their position was upheld in a dissenting of opinion by Supreme Court Judge Michael Musmanno. He said the rides for Catholic pupils cost nothing and did not therefore violate the school code. He added: "The right to be good to one's neighbors, to give a slice of bread to a stranger, and to offer a ride to a weary pilgrim on the road does not depend on legislative fiat."

Congress to Get New Anti-Obscenity Bill

WASHINGTON, D. C.—(RNS)— A bill providing that publishers of indecent books and magazines may be tried at any place where such mail is received, as well as where the material is mailed, will be introduced in Congress during its coming session, Rep. John Dowdy (D-Tex.), announced here.

Mr. Dowdy, chairman of a House subcommittee that has been investigating what he terms "a flood of pornography on slick paper," said that such legislation can accomplish much in tightening the enforcement of postal laws.

"It would recognize that the damage is done at the place where the pornography is received," he said.

The subcommittee staff has found that most objectionable magazines and books which have drawn protests from religious and civic groups across the country are being mailed from two cities, New York and Los Angeles.

A staff spokesman said: "Pornography may be viewed as one thing in Hollywood or on Broadway and as quite another in Emporia, Kansas, or Athens, Texas. After all, it is in the latter places that the damage is being done in terms of corruption of morals and juvenile delinquency. Judges and juries who can see at first hand the results of such immoral reading matter may take a more serious view of the offense."

A change of only a few words in present federal obscenity statutes would permit criminal charges to be brought in any jurisdiction by any federal district attorney who finds evidence that objectionable material has been received through the USA mails.

"Naturally, those who wish to engage in ventures that may be considered violations of the law will select the place where they think the judges and courts are inclined to be most lenient," Mr. Dowdy said.

"If faced with the prospect, however, that they may be haled into court in any jurisdiction in the United States they will be obliged to face strict interpretations of the law and a penalty that will be imposed not at the place they do business but at the place they do damage."

Christian Businessmen Back Bible in Schools

MIAMI, Fla.—(RNS)—The Christian Businessmen's Committee of Miami issued a statement supporting reading of the Bible and religious education in Dade County public schools.

William Stocking, committee chairman, said Church-State separation is not threatened while there is no dominant denomination.

"In a generation or two, we will be following the way the Roman Empire and other nations and civilizations have gone who forgot God and crowded Him out of their national life and government," he said.

"We are considered a Christian nation, yet less than half of our people make any profession of the Christian faith."

Baptist Church Barred From Residential Area

MILWAUKEE, Wis. — An institutional zoning ordinance approved by the village board of Bayside has ruled out construction of the Lake Drive Baptist church on a site members of the congregation had purchased in the wealthy suburb on Lake Michigan near here.

The site fronts on a much-traveled intersection opposite the Saxony restaurant, swank eating place which holds a liquor license.

J. Victor Loewi, village president, said members of the board felt that rezoning the church site from its present residential use would have constituted "spot" zoning (not in keeping with the surrounding area).

The ordinance designated three other areas in the village for institutional use. Presumably the Baptist congregation, which is associated with the General Association of Regular Baptists, could buy another site.

Paul C. Konnor, the church's attorney, called the village board's action "prejudicial against our particular church." He described the areas set aside by the board for instutional use as "substandard" and said the village was trying to "shove the Lord down by the railroad track."

education

FWBC Will Construct Two New Buildings

FT. WAYNE, Ind.—Fort Wayne Bible College will begin construction July 1 on the first of two buildings in the $750,000 development project on the college's south campus. Ground will be broken first for the $225,000 library, with construction of a $500,000 administration-educational unit to follow as soon as possible. Funds for the library are currently being received, and fund raising for the class room building will continue while the library is under construction.

It was decided to build the library first because of the availability of designated funds, its critical need, and in order to complete requirements for regional accreditation as early as possible. The college presently holds accreditation with the Accrediting Association of Bible Institutes and Bible Colleges and with the Indiana State Department of Public Instruction, and its credits are validated by Indiana University.

Gain of 6,500 in Missouri Synod's Elementary Schools

ST. LOUIS, Mo. — Enrollments in North American elementary schools of the Lutheran Church-Missouri Synod total 125,751, Dr. August C. Stellhorn, secretary of schools for the synod, has disclosed. The pupils are enrolled in 1226 schools.

The figures represent an increase of 6572 students and of 31 schools over last year. Men and women teaching in the schools number 4237, a net increase of 262.

The largest number of schools, 113, is maintained by congregations of the Northern Illinois District of the church body. Three high schools are operated by the Lutheran High School Association of Chicago.

The greatest student gain for the current year was registered by the Michigan District, which added 1002 students to its 107 schools.

Stonehouse Heads Up ETS Program for 1957

PHILADELPHIA, Pa.—The eighth annual meeting of the Evangelical Theological Society was held at Westminster Theological Seminary, Philadelphia. Conservative scholars presented and discussed papers on biblical and theological subjects, planned activities for 1957, and elected officers. Moderating the sessions was Dr. Roger R. Nicole of Gordon Divinity School, Mass., 1956 president.

Elected president for 1957 was Dr. Ned B. Stonehouse, professor of New Testament at Westminster Theological Seminary. Dr. Stonehouse had served as vice-president and chairman of the Committee on Program and Arrangements for the past year. Serving with the new president will be Dr. Warren C. Young, professor of theology at Northern Baptist Theological Semin-

LATE NEWS AT PRESS TIME

- A DISASTROUS FIRE destroyed the publishing house of the Wesleyan Methodist Church of America in Syracuse, N. Y., recently. The conflagration also levelled the First Methodist Church and the First Wesleyan Methodist Church. Wesleyans were planning to move their publishing house and national headquarters to Marion, Ind. The disaster will probably speed the change.
- JERRY BEAVAN, Public Relations Director of the Billy Graham Evangelistic Association for many years, has resigned to take effect February 1. Health is the basic factor in his decision, together with the necessity of curtailing his excessive travel, which has averaged over 100,000 flying miles per year during the past six years.
- CHRISTIAN ENDEAVOR societies throughout North America are observing "Christian Endeavor Week," January 27-February 3. The celebration marks the 76th anniversary of this interchurch youth organization.
- "CHURCH PLANNING" has stirred a controversy between the Detroit Council of Churches and the Greater Detroit Association of Evangelicals. Southfield, adjacent to Detroit, is being made a testing ground for the NCC's policy of determining what churches may or may not be permitted to build in new residential areas. The Detroit Metropolitan Area Regional Planning Commission is the authoritative body which must make final decisions.
- DRINKING DRIVERS were responsible for fifty-five per cent of the Christmas and New Year deaths on USA highways, according to figures released by the National Safety Council. The lives of five hundred persons might have been saved if it were not for drinking drivers.
- A LIQUOR BAN on commercial airliners is proposed in new legislation introduced in the new Congress. Rep. Thomas J. Lane (D., Mass.) was the sponsor of the first bill. Other members of the House and Senate are preparing to sponsor similar bills.
- HUNGARIAN "REDS" are again in control of the Lutheran Church in Hungary, according to leaders in the Lutheran World Federation. Dr. Joseph Szabo, will resume office as a bishop under plans to reorganize the Hungarian church into three districts. Further changes are to be made which will put the Kadar government in control. It is interesting to note that the new church leaders will be comrades of the Hungarians with whom the World Council of Churches is associated.

ary, Chicago, elected as vice-president. Reelected to other executive offices were Dr. J. Barton Payne of Trinity Theological Seminary, Chicago, secretary; Dr. Delbert R. Rose of Asbury Theological Seminary, Wilmore, Ky., treasurer; and Dr. John F. Walvoord, president of Dallas Theological Seminary, Texas, ETS editor.

The Society announced plans for a joint meeting with the American Scientific Affiliation at Wheaton College, Ill., in June, 1957.

Over 100 members, delegates, and friends attended the sessions. Activities climaxed in the fellowship banquet in Machen Hall of Westminster Seminary. Dr. Nicole, the retiring president, addressed the gathering on the theme, "Opportunities and Perils of Evangelical Scholarship." He noted the great advantage possessed by evangelical believers in being able to speak with confidence from the Bible, as the very words of God written. The assurance of Jesus Christ in the absolute truth of the Scriptures, when it is shared by present-day Christians, gives unequalled peace and power. But with this privilege goes the responsibility of careful and reverent scholarship. Most of the sessions were devoted to the presentation and discussion of theological papers. Those who presented papers were: Dr. William Young of Belhaven College, Jackson, Miss.; Dr. Martin J. Wyngaarden of Calvin Seminary, Grand Rapids, Mich.; Dr. Preston P. Phillips, pastor from Durham, N. C.; Rev. J. Ramsey Michaels, graduate student at Harvard University; Dr. Alfred A. Cierpke, dean of Temple Baptist Seminary, Chattanooga, Tenn.; Dr. Edward J. Young of Westminster Theological Seminary, Philadelphia; Dr. James D. Bales of Harding College, Searcy, Ark.; Rev. Robert B. Dempsey, pastor from Carlisle, Mass.; Dr. R. Laird Harris of Covenant Seminary, St. Louis, Mo.; and Dr. J. Barton Payne of Trinity Seminary, Chicago. Scholars from widely scattered areas in the United States and Canada participated in the discussions.

Baptists Plan Colleges In Three Texas Cities

DALLAS—(BP)—Baptists in three major Texas cities reportedly are making plans for denominational colleges. The cities are Houston, Fort Worth, and San Antonio.

Dallas has already announced it wants a Baptist junior college. Baptists here said they would like for it to be started as a branch of Baylor University.

Houston is interested in a Baptist junior college also but its plans are not as far advanced as those of Dallas.

Both Fort Worth and San Antonio Baptists said committees in their cities are planning junior colleges but need more time for study before acting.

Leaders in the state's Christian education program met here to discuss the possible new denominational colleges. They explored the ways necessary for the proposed new schools to become part of the existing system of colleges and universities operated by the Baptist General Convention of Texas.

Trinity Shows Growth And Greater Outreach

CHICAGO.—From twenty-six states and six foreign countries, 223 young people have come to Trinity Seminary and Bible College in Chicago this school year, making the largest fall class in the history of the institution. This is an increase of 54 over last fall's enrollment of 169, or about 33%.

Over a dozen denominations are represented in the student body, of which 177 are in the four-year college division, and 46 in the three-year Seminary course.

Illinois has the largest number of students with 56, and Minnesota is next with 31. The foreign countries represented are Canada, Jordan, Norway, Portugal, and Venezuela.

Trinity Seminary and Bible College is the educational institution of the Evangelical Free Church of America.

Evangelism

Graham's New York Crusade Develops

NEW YORK.—Interest in Billy Graham's Greater New York Crusade, scheduled to begin at Madison Square Garden on May 15, is mounting daily. Hundreds of cards come in to the Crusade Headquarters daily from across the United States and from many foreign countries signed by prayer supportees of the Crusade. The total figure on those enrolled in this prayer program is nearing the 150,000 mark and is expected to reach a half million.

DISCUSS WASHINGTON MEETING—Evangelist Billy Graham and Dr. Abraham Vereide, of International Christian Leadership, Inc., discuss the forthcoming convention of ICL to be held in the Mayflower Hotel, Washington, D. C., the week of February 3. Important personages concerned with moral and religious aspects of the world situation will participate.

In two recent week-end evangelistic campaigns Graham saw 1,800 decisions for Christ.

The great St. Louis Arena was rented for the two-day return of the Team to that metropolis on November 24 and 25. Few had faith to believe it would actually be filled. In spite of bad weather, however, it was attended by a near capacity crowd on Saturday night and on Sunday afternoon it was filled with 18,000 persons in spite of a steady downpour of rain which later turned to sleet and snow. 1200 persons responded to the evangelist's invitation to the two meetings to make "commitments" to Christ; more than 700 came forward following the Sunday service.

Buffalo, New York saw a miniature evangelistic crusade in only two days —December 13 and 14. The Committee was headed by Rev. Peter Pascoe, United Presbyterian Minister. On the morning of the 15th, following the two-day meet, the Buffalo *Evening News* carried this front-page headline: "Billy Graham invited back to Buffalo . . . Committee enthusiastic over results of two-day meeting in which 664 answered call to Christ." Held in the Memorial Auditorium in midst of Western New York's "winter" season, 25,000 persons attended the meeting and 2,000 from the more than 300 cooperating churches sang in the great choir.

Thousand New Billboards Feature Christ Painting

CHICAGO.—Honoring the nineteenth anniversary of Best Seller Publicity, 1,000 new billboards are going up all across the country.

They feature a special drawing by Warner Sallman, famous for his "Head of Christ." Titled "Christ Looking at the City," these huge signs show a compassionate Christ looking over skyscrapers. This drawing points up the verse "Whosoever liveth and believeth in Me shall never die" (John 11:26).

Sixty are going up in Chicago, an equal number in New York, ten in San Francisco, several in Las Vegas, Galveston and other cities, according to Miss Jo Peterson, founder and director of Best Seller Publicity.

This picture and verse is also being used on car cards in buses and street cars from Los Angeles to Puerto Rico.

In the past nineteen years, Best Seller billboards and car cards have gone out to more than 800 cities and towns in America, more than 500 cities and villages in foreign countries—in twenty-three languages and dialects, and more than 2,000 Air Bases and Army and Navy installations.

Radio-TV

A New Religious TV Program Inaugurated

PHILADELPHIA, Pa.—The newly organized Audio Bible Society of America, Inc., of Williamsport, announces the introduction of a new religious television program "Sacred Words and Music" in the Philadelphia area. Program is aired every Sunday evening 10:30-11:00 p.m. over WPFH, Channel 12, Wilmington, Delaware.

The program format is somewhat new in religious telecasting. The sponsor advertises the Audio-Sacred Library for a sacred influence in the American home and sales of the library are responsible for providing the high cost of the program. Audio Bible explains its method of support as a "spiritual commercial." The program makes a point of being a Sunday eve-

ning time for meditation and relaxing with a spiritual emphasis. No sermons are preached. Various musical artists appear on the program and one of the features is a spot known as the "Evangelical News Front" featuring the president of the Society who is also the Eastern regional director of the National Association of Evangelicals. In the news spot Rev. A. S. Taylor gives the evangelical news of the week.

Another program feature is a brief interview of some outstanding Christian personality, usually extracting the individual's personal testimony as well as a statement concerning his life and work. The program closes with a few minutes of spiritual meditation called "Thoughts to Sleep on." Responses to the first programs have been gratifying.

TV Station Holds A Bible Telethon

WASHINGTON, D.C.—A ten-hour Bible Telethon, described by its sponsors as the first ever attempted on a major television station, was held in the first hours of 1957 on station WMAL-TV here.

Under the slogan "God First in 1957," Rev. Joe Uhrig and associates who conduct the Hand to Heaven revival program read verses from the Scriptures and sang hymns continuously from 11 p.m. until 9 a.m.

Stuart Hamblen, Hollywood singing evangelist, and a number of other singers took part in the program. A Bible quiz program, with free Bibles donated by publishers as prizes for the listening audience, was a feature of the program.

Broadcasting Christian Teaching to Red Russia

GREENSBORO, N. C.—The broadcasting of Christian teachings and principles to the Russian people is the free world's greatest opportunity of smashing the Iron Curtain, a Baptist clergyman said here.

Rev. Paul E. Freed of Greensboro, back from a six-week visit to European countries including Russia, said there is "a great emptiness of heart" among young Russians "which I am convinced can be filled by true Christianity."

"The young people of Russia have had atheism pounded into them since childhood," he said, "but I don't believe that deep down within themselves they can deny the existence of God."

Mr. Freed is president of International Evangelism, an independent missionary group which since 1954 has operated the "Voice of Tangier," an international radio station in North Africa. The short-wave station currently broadcasts seven hours a day in twenty-three languages. It uses five sets of beamed antennas, one of which is directed to Russia.

PRESS

Methodist Publishing House in Record Year

CINCINNATI. — (RNS) — An increase of 6.91 per cent in net sales during the past year, was reported by the Methodist Publishing House at the annual meeting here of the Methodist Board of Publication. Total sales figure was not announced.

Officials said the year was the "biggest" in the agency's history.

Circulation of church school literature reached an all-time high of 6,813,956, while nearly 4,500,000 copies of books and 73,185,800 weekly church bulletins were distributed.

Net income from mail order houses and Cokesbury Book Stores was 19.85 per cent more than last year, the agency said. Over-the-counter sales in the fifteen stores across the country increased 8.81 per cent.

Worrell's New Testament Is Soon to Be Reprinted

SPRINGFIELD, Mo. — Worrell's Translation of the New Testament will be issued by the Gospel Publishing House, printing division of the Assemblies of God, early in 1957, according to Rev. J. O. Savell, executive director of the plant.

Publication of the translation will make history since it is the first portion of the Bible printed by the Gospel Publishing House.

The translation was first issued by the American Baptist Publication Society in 1904 under the direction of Dr. A. S. Worrell, eminent Greek scholar of Chicago.

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Youth Leaders' Clinic Planned for Florida

WHEATON, ILL.—A "youth leaders' clinic" will be conducted by Youth for Christ International, in connection with its Fourth Annual Winter Conference at Boca Raton, Florida, March 4-10.

Youth leaders from churches in southern states are being invited to the conference for two days, Thursday and Friday, March 7 and 8, for the seminar sessions when special clinics on youth counselling, programming, youth evangelism and kindred topics will be held. Leaders of the seminar include Dr. Robert A. Cook, president of Youth for Christ International; Jack Hamilton, YFC's national Bible club director; Wendy Collins, YFC's high school club service director; Ted W. Engstrom, and other YFC leaders.

Youth for Christ high school Bible club directors from key spots in the U.S. and Canada will be sharing in the conference, also.

5,000 Bible Clubbers Meet in Conferences

WHEATON, Ill.—More than 5,000 teen-agers participated in three-day holiday high school Bible club conferences sponsored by Youth for Christ in nine different areas of the country, according to the report of YFC's president, Dr. Robert A. Cook.

The largest YFC-sponsored conferences were in the Miramar Hotel at Santa Barbara, California, with teen delegates from the Southwest Pacific Region of Youth for Christ, and the Holiday Cluborama held at Wheaton College, Wheaton, Illinois, YFC's international headquarters, with delegates from Indiana, Illinois and Wisconsin. Other conferences were held in Wyoming, New York State, Pennsylvania, West Virginia, Minnesota, Mississippi and Ontario, Canada.

Each conference was directed by the various regional directors of Youth for Christ with YFC personnel participating in conducting teen-problem clinics, evangelistic rallies, Bible club know-how sessions and workshops on such themes as personal soul winning, how to get more out of your Bible, how to prepare youth society messages, and how to lead singing.

Southern Baptist Students In World Missions Congress

NASHVILLE, Tenn.—(RNS)—The 2,360 delegates to the Southern Baptist Student World Missions Congress here signed commitment cards pledging themselves to relate their faith "integrally" to campus life.

About 200 of the delegates also pledged themselves to full-time service as missionaries or in other Christian vocations. They responded to a call for volunteers for Christian service issued by Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Convention's foreign mission board.

Early in the sessions Dr. Cauthen told the delegates that "you are in a

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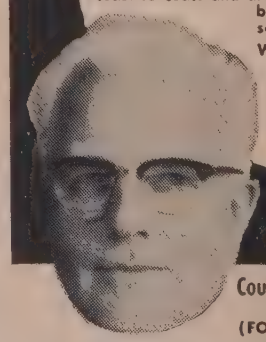

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Congress speakers took as their themes the prospect of a world holocaust, social injustice in America and in other nations, the threat of Communism, the world's underprivileged, and the search of mankind for peace.

A unique platform setting dramatized the theme of the congress: "The Christian Student in the World Crisis." It showed a world between two competing forces. To the left of the globe were three symbols of the material world—grasping hands of selfishness, atomic rings depicting the atomic age, and the hammer and sickle of Communism. To the right of the globe was one symbol—the Cross.

Dr. G. Kearnie Keegan, secretary of the student department of the Baptist Sunday School Board, said the congress would not only make a difference on the university campuses where the delegates study, but "in the homes they found and the children they rear. They will apply Christianity more deeply to each area of their lives."

MISSIONS

Evangelical Literature Overseas Group at Lincoln

LINCOLN, Neb.—Some 135 delegates representing 10,000 members of Evangelical Literature Overseas attended the organization's fifth annual conference here.

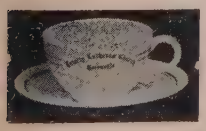
Principal speakers included Clyde Taylor, executive secretary of the Evangelical Foreign Missions Association; Donald Black, executive secretary of the board of foreign missions, United Presbyterian Church; Theodore Epp, director of the Back-to-the-Bible Broadcast here; and Edwin E. Jacques, foreign secretary of the Conservative Baptist Foreign Mission Society.

In workshops and panel discussions delegates considered the field of missionary literature from the standpoint of writing, translation, publishing, production and distribution.

Evangelical Magazine Is Planned for India

JERSEY CITY, N.J.—The Evangelical Literature Fellowship of India has announced that *Kiron,* the first all-India evangelical magazine, is to be launched during 1957. The initial scheme provides for an issue of 5,000 in each of four languages, with the hope that at least two more languages would be added later.

Kiron will be a 16-page effort, illustrated with approximately forty cuts inside a tri-color art cover—



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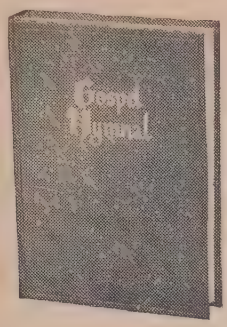

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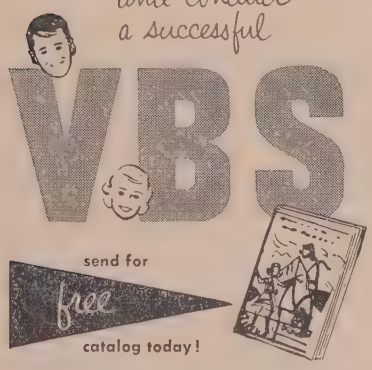

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probably patterned after *African Challange,* the very successful magazine produced by the Sudan Interior Mission for Africa. The first four language editions will be Telugu, Hindi, Tamil, and Marathi.

The total subsidy required for the first year is estimated at $15,000. The Evangelical Literature Overseas (ELO) organization and the several cooperating mission boards in India hope to gain the substantial support of evangelicals in the homeland for this project, which is undoubtedly one of the most important missionary efforts being promoted in India today.

Rev. Fred Tiessen of the India staff of International Missions, Inc. has been named chairman of the magazine committee.

Latin American Seminary Expands

SAN JOSE, Costa Rica.—The recent dedication of a three-story girls' dormitory and dining hall building marked completion of the first major unit in a $150,000 construction program for the Latin American Bible Seminary of San Jose. The Seminary celebrated thirty-three years of continuous ministerial training with a dedicatory graduation banquet in the spacious new dining room.

With facilities for seating 200 persons, the new commissary unit will more than care for the projected enrollment of 150 students which is expected after the entire plant is completed. Forty girls can be comfortably accommodated in the dormitories on the second and third floors. Presently under construction are the Strachan Memorial Chapel-Library building and the Administration unit, including classrooms and faculty offices. Last section scheduled for construction will be a new men's dormitory to increase present capacity 300 per cent.

Tribesmen Kill Two Missionary Workers

NEW YORK — (RNS) — The Christian and Missionary Alliance announced here that Kapauka tribesmen converged on its settlement at Obano on Lake Paniai, New Guinea, Nov. 4, and slaughtered two of its Indonesian workers.

The missionaries were identified as Mr. and Mrs. Lessnussa. Two Indonesian children, aged ten, also were killed as well as a policeman. Nine other Indonesians are presumed to have been killed since they are still missing. No American missionary was present at Obano when the uprising occurred.

All of the Alliance's missionary buildings in the area were burned, the announcement said, including a church, two schools, two residences, a dormitory and a storehouse. It added that a new airplane that had been dedicated the day before and was still parked on a nearby airstrip was demolished by the tribesmen.

After completing the work of destruction at Obano, the announcement said, the attackers crossed Lake Paniai to the mission headquarters at Enarotali. There they, and others who had joined them, for three days attempted an invasion of that settlement with the intention of wiping it out.

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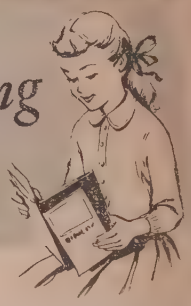

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The Netherlands New Guinea police, however, were finally able to repulse them.

Jewish Mission Workers Plan Fifth Annual Meet

CHICAGO.—The fifth annual conference of the Fellowship of Christian Testimonies to the Jews will be held from April 22 to 25 at the Mid West Bible Church, here. The officers of this organization are: Rev. Emil Elbe of St. Louis, Mo., president; Rev. Fred Kendal of Detroit, Mich., vice-president; Mrs. Allen Metcalf of Cleveland, Ohio, secretary-treasurer, and committee members: Rev. Edgerton Reid of Cincinnati, Ohio and Rev. Victor Buksbazen of Philadelphia, Pa.

The seminar on Jewish Missions for this year's program will be a very extensive one. Rev. Coulson Shepherd of New York City will discuss "Radio Ministry among the Jews;" Rev. Victor Buksbazen, general secretary of the Friends of Israel, "How to Run the Business of a Jewish Mission"; Rev. Ludwig DeWitts, of Baltimore, Maryland, "The Relationship Between Directors, Administrative Boards, and Workers"; M. R. Bond, of Bible Counsellors of America, Houston, Texas, "Opportunism in Jewish Evangelism"; Mrs. Ida Kaminsky of Peniel Community Center, Chicago, "Counselling in Romantic and Domestic Entanglements"; Rev. Morris Kaminsky, "The Evangelistic Emphasis in Camp Programs"; Miss Eunice Nichols, of the South Side Witness to Israel, Chicago, "Harnessing Christian Groups for Witnessing to Jewish People." Miss Ruby Nichol, of the American Messianic Fellowship, "Itinerant Jewish Evangelism in Small Communities."

It is expected Jewish Mission workers will be present from coast to coast for this conference which has come to take such a large place in the activities of Jewish missions.

Bible Society Plans Expansion Program

NEW YORK—Plans for extensive expansion of the American Bible Society's program during the next twenty-five years were disclosed at the 38th annual meeting here of its Advisory Council (*Action,* Dec. 15, 1956).

Dr. Eugene A. Nida, associate secretary in charge of translations, said it was "likely" that within the next quarter century the society would accomplish 110 revisions of whole Bibles, 150 translations of Old Testaments, 200 translations of New Testaments and 225 translations of Gospels into new languages.

The expansion program is necessary, he said, because of an unprecedented increase in world literacy and a growing nationalism which makes Bibles in so-called "trade or colonial" languages unacceptable.

Rev. Paul A. Collyer, an associate secretary in charge of foreign distribution, reported that difficulties created by this growing spirit of nationalism in many countries, "particularly in Asia and Africa and to a lesser extent in Latin America," make it necessary to distribute Scriptures through member groups of the United Bible Societies and on the basis of international cooperation.

Within the next decade, he said, national Bible societies will be organized in Mexico, Argentina, the Philippines and probably France, and these new societies will be responsible for their own policies and administration even though the older Bible societies will be committed to their support.

Parish

First Baptist, Dallas Subscribes $1,523,691

DALLAS, Tex.—Members of First Baptist church here subscribed $1,523,691 in tithes and offerings on a single Sunday. Church officers said that, so far as they know, no other church ever has underwritten so large an amount in one day.

The congregation's initial goal was $1,505,000 for the Stewardship Sunday. This was to have included $800,000 to pay off a debt on the church's activities building and an additional $705,000 to finance its work during the coming year.

But members pledged $812,049 on the building and $711,642 on the annual budget for the total of $1,523,691. The missionary budget of this great church is over $300,000 per year.

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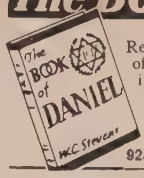

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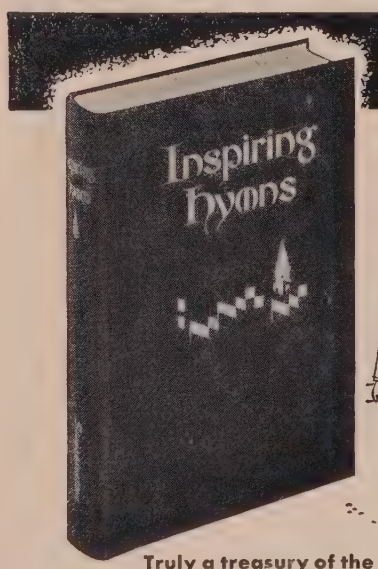

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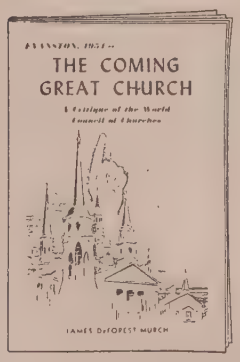

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"Calvin and Augustine." Benjamin Breckinridge Warfield. viii, 507 pp. Presbyterian and Reformed. $4.95.

The works of Augustine and Calvin on the knowledge of God and the larger doctrine of God were the subject of some of Warfield's most brilliant writing. The present volume consists of articles originally printed in the *Princeton Theological Review* and other sources most of which had been republished in the Oxford University Press volumes entitled, *Studies in Tertullian and Augustine*, and *Calvin and Calvinism*. Samuel G. Craig has edited them for this volume and J. Marcellus Kik writes the foreword.

"The Messiah in the Old Testament." Helmer Ringgren. 71 pp. Alec R. Allenson. $1.50.

"Early Israel in Recent History Writing." John Bright. 128 pp. Alec R. Allenson. $1.75.

These are numbers 18 and 19 respectively of the Studies in Biblical Theology series. In the former treatise there is more support for the traditional interpretation of some of the Messianic passages than the historico-critical school has been willing to grant. The language will not be entirely adequate to many evangelicals but the author concludes that "even if the prophet does not actually have Christ in mind when uttering the words of the servant, he has defined the idea of vicarious suffering so sharply that the New Testament interpretation of the work of Jesus is hardly conceivable without the servant songs as its background" (p. 66).

Holding that we have no documents of Israel's history proven earlier than the tenth century, the author seeks to bring some order out of the chaos that "where the earliest history of Israel is concerned, one may find head-on clashes of opinion at almost every point, together with totally divergent reconstructions of the whole" (p. 15). He expounds and criticizes the schools of Alt and Noth and the extensive work of Yehezkel Kaufman in Hebrew. After much erudite laboring Bright comes out with the conclusion that there must be a balanced use of internaal and external tradition and that "the broad outlines of the biblical tradition, and the essential content of the Sinai faith, would be seen upon sober evaluation to be firmly rooted in history" (p. 126). Yet there is much that cannot be detailed, he says.

"The Triumph of Grace in the Theology of Karl Barth." G. C. Berkouwer. 414 pp. Eerdmans. $4.95.

Here is a book which will interest not only those who aspire to understand Barth, but also those who would like to understand what others have said about him. It offers both an exposition of the thought of the famous Swiss theologian, and also provides an insight into the problems one faces who seeks fairly to understand what Barth is saying in the light of the teaching of Scripture. This reviewer has read books about Barth's theology which are enthusiastic—Barth is the greatest, at least since Calvin. Others are entirely negative. In Barth's theology we have the same old bones of Liberalism, decked out in existential dress. Berkouwer does not take either position and this is significant, for he himself, in former studies, has been quite negative in his appraisal of Barth's contribution, and as professor of theology at the Free University of Amsterdam, he speaks for a tradition which has as a whole been suspicious of Barth. This book comes, then, as a surprise, and to many, no doubt, a welcome surprise. It does not represent the usual line: Can any good thing come out of Basel? Those who wish to pursue this matter further should consult Dr. C. Van Til's review of Berkouwer's book as it appeared in the Dutch (*Westminster Theological Journal*, November 1955, p. 58f.) and the Appendix to this new English edition of Berkouwer, entitled, "The Problem of Interpretation," p. 384f., in which he takes serious issue with Dr. Van Til's *The New Modernism*.

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Berkouwer sets up his task as the quest for a dominant motif in the theology of Barth, an underlying principle. He admits it is no easy matter and that one must be on guard against oversimplification. Yet he feels that it is not impossible to discover the continuous motif in Barth's theology, namely the grace of God as a grace that triumphs—in creation (Ch. III), in election (Ch. IV), and so on to the triumph of grace and the kingdom of God (Ch. XIII). This does not mean that Berkouwer accepts all of Barth's conclusions by any means. His criticism of Barth's doctrine of sin as the irrational side of reality, the ontologically impossible, and his charge that Barth's doctrine of election leads to universalism, are cases in point. This book, then, is definitely recommended to all those who want the help of truly competent scholarship in understanding the theology of Barth.—*Paul K. Jewett.*

"Devil at My Heels, the Story of Louis Zamperini." ByLouis Zamperini with Helen Itria. 251 pp. Dutton. $3.95.

Among the many who found Christ as Savior in the first great religious mass meeting of Billy Graham in Los Angeles was Louis Zamperini, internationally famous athlete and war hero. His life up to that point had been a mixture of ups and downs —both in the extreme—and when he was converted it was only natural that there should be more than the usual reaction. This epic belongs to the larger context of World War II because he later went back to Japan and publicly forgave his tormenters of post-capture days in prison there. As in the case of so many others there was a praying wife very centrally involved in all of this. Every Christian would enjoy and be blessed by the reading of this book.

"Encyclopedia of Morals." Edited by Vergilius Ferm. x, 682 pp. Philosophical Library. $10.00.

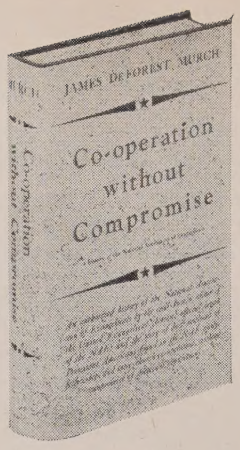
The encyclopedia project of Philosophical Library will go down in the history of publishing as an interesting and signifcant phenomenon. Every volume examined by the reviewer so far gives evidence of deficiencies and hasty preparation, yet contains enough material not otherwise easily available in one place, that libraries and scholars must take them into account. The present volume is a peculiar combination of headings and cross references, most of which refer to lengthy monographs covering broad themes. The first few of these latter are on the following subjects: "Aboriginals of Yirkalla, N. E. Arnhem Land, Australia, the Moral Values of" (8 pp.); "Aquinas, Thomas, Moral Views of" (12 pp.); "Aristotle" (9 pp.); "Augustine and Morals" (7 pp.). Within this compass there are eight columns of references. There are 23 columns of names in the index. Bibliographies follow most of the long articles, and the articles are signed. Around fifty scholars participated in the volume. Philosophers and anthropologists predominate and theologians are in the minority. All in all the volume contains a great deal of material, and will doubtlesst find its place on many library shelves.

In the light of the general tone of the work there are some surprises in the article on Christian moral philosophy by John M. Krumm of Columbia University.

"Understanding the Times; Prophetic Messages Delivered at the 2nd International Congress on Prophecy, New York City." Editors: William Culbertson, Herman B. Centz. 90 pp. Zondervan. $3.00.

In 1952 the first of these conferences was sponsored in New York by The American Association for Jewish Evangelism. These volumes of proceedings always provide an interesting insight into the development of eschatological thinking on the part of the American Bible teachers. The men who participated in this one were William Culbertson, John G. Mitchell, Wilbur M. Smith, William F. Kerr, Richard A. Elvee, John F. Walvoord, Roy L. Laurin, Herman A. Hoyt, Alva J McClain, Claude A. Ries, S. Maxwell Coder, W. R. Wallace, Harry J. Hager, Peter Hoogendam, Frank F. Gaebelein, and M. R. DeHaan. Dr. V. Raymond Edman was the chairman.

The titles of the addresses indicate a little further development in research than some of the other recent prophetic conferences reveal, with such titles as "The Lord's Return in Patristic Literature," "Current Trends in Eschatological Beliefs," and "Arnold Toynbee and the Jews," as offering interesting prospects.



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We Need Men Aflame

(Continued from page 8)

as conversation expressed an habitual gaiety of heart. He was in truth the most perfect specimen of moral happiness that I ever saw."

Wesley had not time for chatter, nor even for talk with the wise, a thing the learned Dr. Johnson could not forgive. Dr. Johnson admits he loved to fold his legs and have a talk. Wesley lived dangerously in view of eternity.

Today Russia is earth's greatest ever prison camp. America is earth's greatest ever "City of Refuge." When the Spirit came upon the group at Jerusalem there were Parthians, Medes, dwellers in Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, strangers of Rome, Jews and proselytes, Cretes and Arabians.

There are in America today, people from every nation under heaven. Let America be Spirit-baptized and there will be ready-made missionaries. They speak the language already, and so can topple out of the Upper Room of this last minute Pentecost, to a time-limited but phenomenal ministry. America needs days and nights of prayer.

Pentecost was not a favor from heaven upon a carefully selected group of geniuses. Among those God-infused men were some very ordinary ones who never made the headlines in the New Testament church. Where were Philip and Andrew after Pentecost? Maybe they were "the backroom boys," doing for the Apostolic Forward Movement what Father Nash and his friend did for Finney. God has a Gospel ministry for all sorts of us today. But we must be endued!

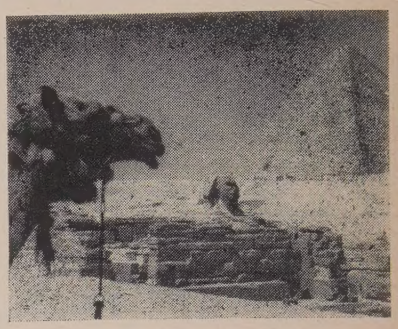
"Teach us to love Thee as Thine angels love,
One holy passion filling all our frame;
The baptism of the heaven descended Dove,
Our hearts the altar and Thy love the flame!"

Can the NCC?

(Continued from page 7)

dism is a Texas organization established in 1950. It continues in operation even though it was one of the groups sponsoring the strong national organization, Circuit Riders, with headquarters at Cincinnati. Presbyterian Churchmen, headquarters in Pittsburgh, was established in 1953 by members of Presbyterian Church U.S.A. The League to Uphold Congregational Principles is a well-established organization with a double purpose, opposition to merger of Congregational Christian Churches with a corporate body, Evangelical and Reformed

EGYPT'S BROKEN FRAGMENTS



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Church, and to the teaching of Socialistic doctrines in the churches. Other denominational groups are in process of organization or in prospect.

Three well-established inter-denominational organizations are outspoken opponents of the socialistic teachings of the NCC, though usually without naming the organization. These are Church League of America, Evanston, Illinois; Spiritual Mobilization, Los Angeles, and Christian Economics Foundation, New York City. Latest entrant in this field is American Council of Christian Laymen, Madison, Wisconsin, organized in 1949, and openly critical of the NCC.

Many incidents, including activities of the NCC, have made it clear that for a decade or more the organization has been on the defensive. When more clergymen and laymen come to know the truth about the NCC, its influence on the life of America will be even less than it is today.

New York's

(Continued from page 4)

constitutional involvement. What about federal government, which is picking up two-thirds of the land acquisition cost? Approaches to the Federal Housing and Home Finance Agency, stating clearly the constitutional involvement, have been ruled "preliminary." An old game. Every approach is ruled "preliminary," until the time when the matter has gone beyond the point of no return.

But you're not willing to give up so easily. This is a crucial contest in the battle for separation of Church and State. There must be some way, you argue. Well, perhaps there is. The one thing that could save the day would be a wide-scale and voluminous public protest. Government officials, particularly the Federal Housing and Home Finance Agency, as well as senators and congressional representatives are in a position to act on this matter if it is brought to their attention forcefully enough.

So, with this background in hand, you face the $5 million question. As a citizen, will you carry the matter to government authorities* or will this nation allow sectarian subsidies via slum clearance?

---

* To make your protest effective write:

FHHFA—Address: The Honorable Albert M. Cole, Administrator Federal Housing and Home Finance Agency, Washington 25, D. C.

Your Congressman—Address: The Honorable _____ _____, House of Representatives, Washington 25, D. C.

Your Senator—Address: The Honorable _____ _____ United States Senate, Washington 25, D. C.

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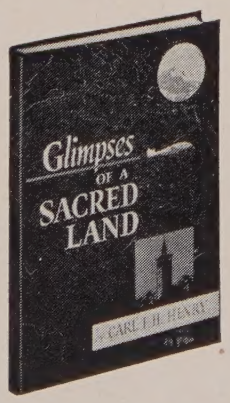

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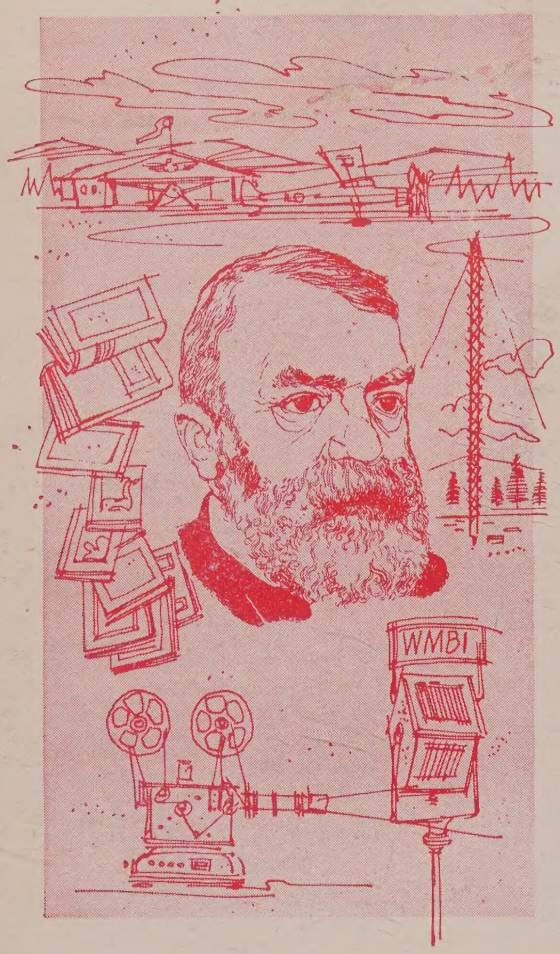

Yes, the same pioneer spirit that took a little-known shoe salesman and made of him a giant for God *is alive today!*

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Where its founder had to depend on slower modes of transportation and means of communication, MBI today proclaims the *same powerful message* and utilizes modern methods—radio, airplane, film, television. Loyal to the God of the founder, yet alert to the advances of science and industry, the leaders of Moody Bible Institute have advanced its outreach to amazing proportions. Surely its founder never envisioned the potentialities of the work that bears his name.

Begun on a modest scale in 1886 as a day school for Bible students with an enrollment of 59, MBI has enjoyed many mileposts of progress during the past 71 years of fruitful activity. The medium of the printed page took on new significance in 1894 with the establishment of the Bible Institute Colportage Association, which in 1941 became Moody Press. Its great task has been to provide millions of Christian books at prices people can afford. Moody Literature Mission, a division of Moody Press and formerly known as Colportage Department, is instrumental in distributing ten million Scripture portions, tracts, booklets and leaflets each year. And *Moody Monthly*—today's most-valued interdenominational, evangelical magazine—made its bow in 1900. It now reaches 95,000 families each month.

Only a year later, MBI's unique mailbag ministry made its modest start. Some 26,000 enrollments are received yearly in the 27 Bible courses offered by the correspondence school. Still not content with its ever-increasing outreach, MBI began its evening school in 1903—offering tuition-free classes to grateful Chicago-area Christians, thousands of whom have taken advantage of this training. Approximately 2,000 students are enrolled currently in the day and evening classes.

Then came radio. Station WMBI began its effective ministry of music and message in the great Midwestern area back in 1926. Approximately 200,000 sets are tuned daily to its programs. Moody Institute of Science came into being in 1941. Today its "Sermons from Science" films are being viewed by thousands every week on television screens across the nation, and a well-rounded library of films and filmstrips serve churches, educators, the armed forces and industry.

Pioneering in the true spirit of its illustrious founder, Moody Bible Institute added a missionary technical training course in 1949, using modern methods to advance the work of missionaries.

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